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RELIGIOUS.

THE CHRISTIAN SABBATH.

For the Boston Recorder.

Influence of the Sabbath on our temporal interests.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation—by the moral principle which it forms—by the conscience which it maintains and invigorates—by the habits of cleanliness and industry which it creates—by the rest and renovated vigor which it bestows on exhausted animal nature—by the lengthened life and higher health it gives—and by the holiness it inspires, and the cheering hopes of heaven which it awakens, and the protection of heaven which its observance ensures—that the Sabbath becomes the great moral conservator of nations.

It is the government of God made effectual by his Spirit, which produces that righteousness which exalts a nation; and the Sabbath is the chief organ of its administration—the ministration of all moral movements—the great centre of attraction and fountain of illumination to the mortal world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts so much moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the ignorant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surprised by the attempt to disseminate learning over the nation by empty school-houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt, which will render self-government impossible, and despotism itself the lesser evil.

Address of Gen. Sab. Union.

The Sabbath was made for man—not to be contemned and forgotten—the constitution of his nature requires just such a season. It is identified with his pursuits, and his moral tendencies. God has ordained it in infinite benevolence. The reason for its institution, as recorded in his word, was his own example. It began with creation. The first week of time was blessed with a Sabbath. The garden of Eden would not have smiled in all its loveliness, had not the light of this day shone upon it. Blot it out, and the hope of the world is extinguished. When the whirlwind raged in France, how was it? They could not carry their measures of ferocity and blood, while this last, pollution of serene calmness. Devotion seemed to pause in its course, its waves almost subsided; when the spirit of evil struck this hallowed day from the calendar, and enacted a decade to the Goddess of Reason—after which, the besom swept all before it.

Our own experience must satisfy us that it is essential to the welfare of our condition. Put the mind to any action of its powers—let its energies be exerted incessantly, with no season for abstraction and repose, and it would very soon sink under a task so hostile to its nature; it would wear out in such hard service. So let the pursuits of business constantly engage our speculations, and the whole year become one unvaried calculation of profit and loss, with no Sabbath to open an hour for the return of higher and nobler feelings, and the heart would become the victim of a cold and debasing selfishness, and have no greater susceptibility than the nether millstone. And if in matters that are lawful, such consequences would issue, what will be the results of a constant, unbroken progression in vice. Sir, I tremble at the prospect for my country. If this barrier against the augmenting flood of evil be prostrated, all your penalties and prisons will appear an utterly inefficient check. Religion will attain to a magnitude and hardness that will seem the restraints of your laws. Law, sir, of what avail can this be against the corrupted sentiment of a whole people? Let us weigh the interesting truth—that a free people can only flourish under the control of moral causes; and it is the Sabbath which gives vigor, and energy, and stability to these causes.

Suffer me to urge, as a further motive, the tendency of our example in its influence upon the kingdoms of the old world. We have been greatly useful to them in the illustrations furnished by our history of the principles of civil liberty. The mass of their people begin to understand the true object of government. Let our political career commenced, power had long taught its subjects that this was a mysterious machinery, to be approached with no vulgar hand, and scrutinized by no common eye. We have broken the spell for them, and men have learned the value of freedom. We have taught them that personal liberty, security, and property are inalienable rights, that are to be protected and cherished, but which cannot be impaired or destroyed by human governments. They are prepared to receive from us instructive examples on the efficacy of a sound moral code in sustaining these interests.

FEELINGHUYSEN.

RESPONSIBILITY OF MINISTERS IN REGARD TO THE SABBATH.

I am pleased with the plan recommended by the General Association for promoting a due observance of the Sabbath, but especially with that part of it which requires every pastor to preach on the subject. Let our political career commenced, power had long taught its subjects that this was a mysterious machinery, to be approached with no vulgar hand, and scrutinized by no common eye. We have broken the spell for them, and men have learned the value of freedom. We have taught them that personal liberty, security, and property are inalienable rights, that are to be protected and cherished, but which cannot be impaired or destroyed by human governments. They are prepared to receive from us instructive examples on the efficacy of a sound moral code in sustaining these interests.

It is expected of them. Whether right or wrong this is the general expectation of the community; and it ministers shrink from the labor and responsibility of leading the van, every effort to rescue the Sabbath can only prove such a failure as will sink it in still deeper and more hopeless degradation. But can they with a safe conscience, or untarnished reputation, shrink from such an agency in this sacred cause? If they hold back through indolence or fear, and start a variety of timid objections, and conjure up a host of imaginary difficulties that would vanish before a resolute spirit, and invent one excuse after another, until the favorable time for action is past, can they deem themselves guiltless before God or man?

They are the proper and most prominent guardians of the Sabbath. They are charged with a general supervision of our spiritual interests; they are entrusted, by man, by Jehovah himself, with the guardianship of this holy day; and if they abandon this high and sacred trust; and if they neglect legacies that heaven ever bequeathed to our race, will they not have a most fearful account to render at the last day to the Lord of the Sabbath? To do nothing, will put this solemn question to his final judge for the neglect of so favorable an opportunity to preserve the Sabbath, and all the temporal and spiritual blessings that cluster around it.

One pastor is the most able to do what is proposed. Their character and office, their knowledge of the subject, their position, must enable them to do it far better, and far more easily, than any stranger could. The pastor who cannot, has much reason to suspect, that he has been deficient in his pastoral duties, and thus failed of securing that influence which he ought ever to have among his own people.

Ministers have a peculiar interest in the Sabbath. It is on this day that the people assemble in the sanctuary, the Sabbath School, and places for social prayer and conference, to receive religious instruction, and open their bosoms to the reception of those truths which may renew them in the image of God, and prepare them for his service and heavenly kingdom. Without a Sabbath, how little could a minister do for the salvation of mankind! It is the mainspring of his usefulness, the medium through which he gains the most direct and effectual access to their minds, the principal ground on which he stands to apply the moral lever of the gospel to the great mass of society.

The example of ministers must have a powerful influence on this subject. This is their appropriate province; and their influence here must be paramount. Let them disregard the Sabbath, and what power on earth can preserve it from utter and universal prostration? Let them all observe it in a manner free from reproach or even suspicion; and would not their united example exert a wide and powerful influence on the community?

It might do our pastors themselves good to take the lead in this enterprise. Their example, so far as I know, is generally worthy of imitation on this subject; but might not the responsibility of being leaders in this cause render them still more careful to avoid all appearance of evil in their own observance of the Sabbath? Some of them are now conscientious in riding on this sacred day to exchange with their brethren; but, while I do not deny their right to do this as a work of piety, might not an effort to promote a due observance of the Lord's day teach them the expediency and necessity of relinquishing this practice for the general good?

Such an agency on the part of ministers is indispensable to the permanent success of this enterprise. The cause must be sustained by our churches; and if Sabbath associations should be formed by an agent, would possess acquire an interest sufficient to render the reformation general, thorough and lasting? No; they can probably obtain such an interest only by taking hold of the subject themselves, and assuming the responsibility of this sacred work.

The pastors of our churches can accomplish this work with perfect ease. Let them once take hold of it in earnest; let them bring it before their churches, and press its claims on their consciences; let them preach to their people on the subject of the Sabbath, and urge its high and sacred obligations; let them state the urgent reasons for the present effort in behalf of this holy day, and appeal to the hearts and consciences, to the piety and patriotism of their congregations; let them kindly explain the proposed pledge of abstinence from Sabbath-breaking, and show how simple and easy, how efficient, and yet how free from all possible objection, is the plan now recommended for rescuing the Sabbath from further degradation; and would not the friends of God and man rally around such an institution so full of blessings for time and eternity? Is there any lion in the way? None but what our fears have put there. Wherever the plan has been properly proposed to the people, it has met apparently with a ready and cordial approbation. They seemed to regard it as entirely free from objection, and as the very thing that was wanted to save the Sabbath. In one congregation of less than four hundred members, between two and three hundred, without waiting for any thing more than a brief statement of the object, promptly came forward and signed the pledge. In another small parish, after the pastor had preached a single sermon on the subject, about the same number enrolled their names; nor have I learned that any objections were made, or any reluctance expressed. In a third instance, a whole church unanimously voted, that they would, as a body sign the pledge; and in a fourth, the church passed the same vote, and between one and two hundred of the congregation stopped at the close of public worship in the afternoon of the same day, and enrolled their names. Shall we now be told that the thing cannot be done? Let me ask those who see so many objections and difficulties, whether they have made a fair and vigorous trial. Have you deeply enlisted your own feelings? Have you discussed the subject fully in your pulpits? Have you made an earnest and affectionate appeal to the heart, the conscience and understanding of your people? Have you put down your own name, and requested your church to do the same? Have you circulated a paper for signature in every family belonging to your congregation? If not how do you know it cannot be done?

Unless all our pastors take hold of this thing, the present plan must utterly fail. The general association recommended the appointment of an Agent only to act as a centre of correspondence, and embody for public use the results of what might be done by the spontaneous movement of pastors and churches. The whole plan proceeds on the presumption, that they are ready to do the thing themselves. No active agency but that of pastors is contemplated. If the thing is done at all, it must be done by them; and if it fails, on them must the responsibility of such a failure rest.

MASSACHUSETTS.

For the Boston Recorder.

"THEREFORE I CANNOT COME."

Wherefore can you not come? The Jubilee which was celebrated for Sunday Schools very recently has led me to think upon the state of public opinion as expressed in words, and the same public opinion as expressed in action.

On what topic are some people more earnest and frequent in prayer than for the rising generation in Sabbath Schools, these "hopes of the Church," and for the teachers, "these benefactors of the

world?" One might suppose that all felt and acted as if they had a deep interest in the numbers who labor in them; and that they considered it an honor to be employed as a teacher—an honor much sought for, and hardly to be attained. We should often honor by the presence of the great, were often cheered by the counsel of the wise, were often benefited by the voluntary labors of the good, not yet admitted to permanent employment.

But how is the fact? The few, comparatively, der every discouragement offered by the indifference of parents, the caprice of children, and the coldness of associates. The minister, when relieved from official duties, visits the School and delivers what we can procure a few dollars to increase the library; a small part of which, it may be, is grudgingly bestowed by the parents of the children. Some refuse even this aid, to assist, in instructing their own offspring, those self-deceiving men, who in prosecuting their labors, must rise early and repair to the School regardless alike of the winter's storm and the summer's sun; while these parents prolong their morning slumbers or indulge in no-day repose.

It is not perhaps to be expected that parents who live in the neglect of duty themselves, and who have no hope beyond the grave, should be alive to the interests of their children's souls or grateful to those who care for them. But that the professed disciples of Jesus Christ should see the continuance of efforts made at such sacrifices on the part of teachers, and not come forward to aid them, is—shall I say it—shameful. How is it that Christians from year to year hear with complacency the commendations bestowed upon these labors; profess to think the soul of value; to believe there is to come a judgment, and a heaven to be gained or lost; and yet neglect the labor of a day, or the cost of a dollar to advance the object? How cheer by a smile those who, with as many cares and less personal interest, devote their time, and money, and thoughts, and strength, to its promotion?

But, says one, I would aid, but I have never been asked. Never been asked! why do you not offer your assistance?

At this moment probably not more than one half of the children in this city attend Sunday Schools; many never have attended; many have left school before they were looked up, and would be looked up by a farmer, if they were sheep and would all of a sudden cheer by a smile those who, with as many cares and less personal interest, devote their time, and money, and thoughts, and strength, to its promotion? But the practice of some seems to reverse this, and to say: How much better is a sheep than a boy!

A. B. C.

THOUGHTS BY THE GREAT AND GOOD.

[Selected for the Boston Recorder.]

1. Truth and love are two of the most powerful things in the world, and when they both go together, they cannot easily be withstood. The golden beams of truth, and the golden cords of love, twisted together, will draw men on with a sweet violence, whether they will or no. CONWORTH.

2. Let us take heed that we do not sometimes call that zeal for God and his gospel, which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. [Id.]

3. If we keep the fire of zeal within the chimney, in its own proper place, it is a power doing us no hurt; it only warms, quickens, and enlighteneth us; but if once we let it break out and catch hold of the thatch of our flesh, and kindle our corrupt nature, and set the house of our body on fire, it is no longer zeal, it is no heavenly fire, it is the most destructive and devouring thing. [Id.]

4. This righteousness can be understood to be nothing but the impress of the Gospel upon a man's heart and life; a conformity in spirit and practice to the revelation of the will of God in Jesus Christ; a collection of graces, exerting themselves in suitable actions and deportments towards God and man; Christ smelt in the soul, or, put more fully, the new creature in its being and operations; the truth learned as it is in Jesus, to the putting of the old man, and the putting on the new. HOWE.

5. That gracious frame which the Gospel impresses upon the soul, is the kingdom of God, in the passive notion of it;—his kingdom received, and now actually come with power upon our spirits. [Id.]

6. In Heaven there can be no weariness. What! a soul in which the love of God is perfected, grow weary of beholding him! The sun will sooner grow weary of shining; the touched needle of turning itself to its wonted point. [Id.]

HOW RELIGION DISTURBS FAMILIES.

How is it that religion disturbs the families of the irreligious? We can tell how; for, alas, we too well know the usual course of proceeding to be mistaken on this subject.—Here is an individual, such a family; a wife, or a child, who becomes anxious for her soul, and is hopefully converted. She is faithful and affectionate, more so than before, and no fault can be found with her except concerning the law of her God; but she soon finds by sad experience, that all who will live godly in Christ Jesus must suffer persecution. It is painful for her to think of separating herself from the rest of the family in public worship; but her conscience and the interests of her soul require it, and she asks permission;—but no, she is prohibited. She feels bound by an obligation higher than man can impose, to profess a faith, and when this subject is suggested, she is again prohibited. "A man must bear rule in his own house, and she shall do no such thing." Feeling that religion is a concern in which she must act and answer for herself, and in which she ought to obey God rather than man, she ventures occasionally to assert her rights, and goes where she can worship God according to the dictates of her own conscience; but when she returns, she is reproached, chided, scolded, and it may be beaten, by the hands of her husband or her father. A friend gives her a religious tract, but this is torn from her, and thrown into the fire. Another loans her a book suited for her instruction and consolation, but this is taken away, and ordered to be sent home. As her last resource, she retires to her chamber, to pour out her soul to God and pray for her persecutor; but the sanctuary of her devotions is burst open, and she is ordered to depart out of it. And having thus disturbed and distracted his whole house, and set it in a flame, the liberal husband or father, in new sallies of wrath, to curse protracted meetings and revivals of religion, and to tell how they divide families, and

disturb and destroy domestic peace. And, sad to relate, he finds professed ministers of the gospel ready to listen to his complaints, and give an echo to his denunciations from the pulpit and the press.—We do not mean to say that all professedly liberal husbands treat their orthodox wives and children after this manner. Far from it. But that this is the way in which not a few (with the exception, perhaps, of personal violence) are treated, and in which disturbance in families is usually created in consequence of revivals of religion, we are certainly aware. We are ourselves acquainted with instances, in which Unitarians and Universalists—farmers, mechanics, merchants, men who think themselves respectable and would be accounted gentlemen—hold the religious inmates of their houses in a state of bondage and of fear. Their wives and children, much as they were the tenants of a Turkish harem.

Nor is this treatment, so much to be wondered at; for this is the way, it appears, in which liberal gentlemen are taught by their ministers to treat their families. In the tract on which we are remarking, Mr. Farr exhorts his readers, not only to keep away from the protracted meetings themselves, but to keep their families away. "Keep at home," he says, "and keep those under your authority at home also." "Don't go to hear this orthodox preaching. You may be convinced by it, and thus be drawn away from your loving Unitarian teachers." Mr. F. it will be recollected, is one of those who have insisted so strenuously, and for so long a time, upon the importance of free inquiry in matters of religion. How often has it been said, "Be not afraid to hear and think for yourself; and to examine the subject of religion freely. Prove all things, and then you will be able to distinguish that which is good." But no sooner do some of the members of Unitarian congregations begin to assert the right to hear and think freely—begin to drop into orthodox meetings and listen readily to the preaching of the gospel, than their teachers are alarmed, and cry out to warn them of their danger, and exhort them to keep out of the way.—And not only must they keep at home themselves, they must keep their families at home also. True, your wives and children must answer for themselves, but they are not to be permitted to act for themselves, unless they shall choose to act as you choose to have them. They are not to be permitted to hear such preaching as they please, but such as you please,—not to have the religion which is most agreeable to them, but that which is most agreeable to you. "Keep those under your authority at home also!" Mr. F. it will be recollected, is a strong advocate of religious liberty, as well as of free inquiry,—and he laments, in the pages before us, that our religious liberties are in so much danger from the Calvinists.

Now Calvinists as we are, and sensible as we are of the danger of erroneous teaching on religious subjects, (a feeling of which the principles of the liberals leave them scarcely susceptible) the advice which we should give to those who go to Mr. Farr, we would say explicitly to the Evangelical Christian household, (though we know of no facts which make it necessary to say it) if you have a wife who is conscientiously a Unitarian or a Universalist, and who wishes to worship with either of these denominations; by all means let her go. And not only let her go, but let her go; furnish her with a seat; and treat her with the same kindness when she returns as though she had worshipped at your own meeting. The danger of attending such places of worship is indeed great, but the responsibility in this case is hers, not yours, and forcibly to restrain her would only be to increase the evil. And if you have children of sufficient age and capacity to form an enlightened opinion on religious subjects, who, after all your instructions, are seriously and conscientiously inclined to attend a different place of worship from yourself, we would give the same advice in respect to them. By no means restrain them. And if it is not a Christian liberty, then we will consent to take lessons from those who say to their readers, "Keep at home, and keep those under your authority at home also."

SUBJECT OF THE PILGRIMS.

SCIENCE OF ANALOGY.

"Whenever the laws of such a science shall have been discovered, I think that they will be found to rest upon the two following self-evident principles.

"First. A part of any system which is the work of an intelligent agent, is similar, so far as the principles which it involves are concerned, to the whole of that system.

"And, secondly. The work of an intelligent and moral being must bear, in all its lineaments, the traces of the character of its Author. And, hence, he will use analogy the most skillfully who is most thoroughly imbued with the spirit of the system, and at the same time most deeply penetrated with a conviction of the attributes of the first cause of all things.

"To illustrate this by a single remark. Suppose I should present before you one of the paintings of Raphael, and, covering by far the greater part of it with a screen, ask you to proceed with the work and designate where the no lines should be drawn. It is evident that no one but a painter need even make the attempt; and of painters, he would be the most likely to succeed, who had become best acquainted with the genius of Raphael, and had most thoroughly meditated upon the manner in which that genius had displayed itself in the work before him. So, of the system of the universe we see but a part. All the rest is hidden from our view. He will, however, most readily discover, where the next lines are drawn, who is most thoroughly acquainted with the character of the Author, and who has observed, with the greatest accuracy, the manner in which that character is displayed, in that portion of the system which he has condescended to reveal to us.

"All this is confirmed by the successive efforts of mind which resulted in the greatest of Sir Isaac Newton's discoveries. 'As he sat alone in his garden,' says Dr. Pemberton, 'he fell into a speculation on the power of gravity. That, as this power sensibly diminished at the remotest distances from the centre of the earth to which we can rise, it appeared to him reasonable, to conclude that this power must extend much farther than was usually thought. Why not as high as the moon, said he to himself, and if so, her motion must be influenced by it; perhaps she is retained in her orbit thereby. And if the moon do not the primary planets are carried round the sun by the like power.' I think it self-evident, that this first germ of the system of the universe would never have been suggested to

any man whose mind had not been filled with exalted views of the greatness of the Creator, and who had not diligently contemplated the mode in which those attributes were displayed in that part of his works which science had already discovered to us.

"And if this distinction be just, it will lead us to divide philosophers into those who have been eminent for attainment in those sciences which are instruments of investigation; and those, who, to their acquisitions, have added unusual skill in foretelling where these instruments could with the greatest success be applied. Among the ancients, probably Aristotle belonged to the former, and Pythagoras and Archimedes to the latter class. Among the moderns, I think that, in that part of his works which science had already discovered to us, we may find the same distinction. I am not aware that infidelity hath presented to the world any discoveries to compare with those of Boyle and Pascal, and Bacon and Newton, or of Locke, and Milton, and Butler."

Element of Newton's Greatness.—"And here I may be allowed to suggest that, often as the character of Newton has been the theme of admiration, it has seemed to me that the most distinctive element of his greatness has commonly escaped the notice of his eulogists. It was neither in mathematical skill nor in mathematical invention, that he so far surpassed his contemporaries; for in both these respects, he divided the palm with Huygens, and Kepler, and Leibnitz. It is in the wide sweep of his far-reaching analogy, distinguished alike by its homeliness and its boldness, that he has left the philosophers of all previous and all subsequent ages so immeasurably behind him."

WAGLAND'S DISCOURSE.

HOME MISSIONS.

Last year an appropriation of eight dollars was asked for from the Domestic Missionary Society of Connecticut, to enable a feeble church in this State to settle a pastor. They had agreed on their pastor, but did not feel able, in their circumstances at the time, to offer him a salary sufficient for his support, without aid from some other source. The appropriation was voted—the pastor was settled—a revival of religion followed—35 have been added to the church, by profession, the last year, and there are as many more who give good evidence that they have been born of the Spirit. In consequence of this additional strength, they have called but for \$50 of the appropriation, having raised the remainder among themselves. One of the members of the church writes, "I think for the future, instead of drawing from your treasury we shall be humble contributors to its funds." In return for the \$50, they have raised \$10 for the Education Society—\$14 for the Colonization Society—\$20 for the Bible Society—\$30 for the Monthly Concert collection—\$25 for the Foreign Missions Society—\$13 for the Bible Society.

THE LATE MRS. ALLEN.

of the Bamble Mission.

The death of Mrs. Myra Allen, wife of the Rev. D. O. Allen, Missionary of the American Board at Bamble, was mentioned in the Recorder three weeks ago. We have before us a letter from Mr. A. to the parents of the deceased, Mr. and Mrs. Wood, of Westminster, from which it appears that her death was not occasioned by the climate, or by any circumstances peculiar to her situation in India.—On the Sunday preceding her death, a funeral sermon was preached by the Rev. Mr. Wilson, from Heb. xii. 13. The following is an extract:

"My brethren, the circumstances and character of this beloved friend whom God in his adorable Providence has so lately removed from us and whose loss we so deeply lament, were in many respects similar to those of the witnesses mentioned in the chapter from which our text is taken. She possessed that 'faith which is the substance of things hoped for, and the evidence of things not seen.' Like Enosh she 'walked with God,' enjoying his favor and delighting in his service. Like Abraham, she looked to this land of spiritual promise and with the fervent and holy desire of being an evangelist in the great work of making known to its benighted inhabitants the glad tidings of salvation through a crucified Redeemer, she left her kindred and her father's house,—the scenes of her tender associations and holy impressions, and returned in a land whose attractions are not those of ease and worldly enjoyment, but to which she was attracted by deep compassion and ardent sympathy for the lost children of the family of man and by zeal for the divine glory. In the situation in which she was placed and in the labor which she was called to perform, she found something more than contentment and resignation; she found occasion of gratitude and sources of highest joy. Her work was congenial to her mind and dear to her soul. She followed it with her prayers and devoted to it without reservation her time, her strength, and her talents. With the most commendable diligence she made herself acquainted in a degree seldom exhibited by her sex with the language and customs of a large portion of the natives who at first appeared to her as a people of a strange countenance and a strange tongue. The degraded females around us, both old and young, heard from her lips the doctrine of salvation. They observed her holy walk and the operation of that principle by which she condemned the world. Those who were weary with her knew her excellence and appreciated her worth. They witnessed her devotedness to the world and her desire for an entrance into that city which hath foundations and whose builder and maker is God. They knew the meekness of her spirit; and her unvaried benevolence. They saw the peace of the Gospel which passeth all understanding sustain her in the hour of affliction and trial. They heard her in view of her dissolution and her solemn entrance into eternity express her humble reliance on the divine Redeemer. And in the exercises of faith, they traced her ascent to that great cloud of witnesses who urge us to lay aside every weight and the sin which doth most easily beset us, and to run with patience the race that is set before us."

To the sentiments contained in this extract, (says Mr. Allen) the feelings of all present, I think, corresponded. Death though it came at an unexpected hour, did not find her unprepared. Few Christians, I think, attain that degree of assurance of hope in the divine mercy which she had for some years enjoyed. Often on our voyage to India and after our arrival here did she express her gratitude to God that he had raised her from a feeble state of health, and counted her worthy to engage in the self-denying and arduous, but to her, delightful work of extending the knowledge of the Gospel to the heathen. During her long and distressing sickness in the summer of 1829, her feelings were, 'for me to live is Christ, to die is gain.' And when God in

murderers. The name of law-
acts of violence, can only ag-
gravate the crime. [Am. Spectator.]

This act of the Georgia Con-
stitution is the history of our country. It
is a reflection on the honor of our
people, and a disgrace to the
community—men accused of
murder, and yet not treated as
guilty citizens, distinguished from
the lawless by the name of
lawless, and yet not treated as
lawless, but as the lawless and
refusing to take an oath which
allows them to take it!—We
are the government of Georgia
and of things of the character
of the United States—where
the liberty of which we boast
is security is there for the civil
so much has been said!

WEDNESDAY, OCTOBER 19, 1831

Dr. Calamy, in his account of it as among the *reigning* page "that toleration was men might with less hazard give li their *consciencs*." Calamy the act of uniformity, passed in 11, which required that "ever dained, if he had not before should declare his consent to Book of Common Prayer, take ened," &c., on penalty of loss this means more than 2000 were silenced and ejected from

What was the crime of these impartial posterity has said.

cern", according to the dictate. Their enemies said, it was **ism** ;" or, as a class of missionaries among the Cherokees the laws. If they had only they might have retained the. What a fair, easy, reasonable sonaries to the Indians had the Georgia Legislature, they not the penitentiary. What crime made to be!

The truth is, all laws of the fall, not upon the lawless and unmanly, but upon the best and men, who would submit to them wrong their consciences. And we do call upon every one who values those principles of which our fathers suffered and died for, to read the page of history bearing of some recent legislation, with those which de-

best spirits that inhabited it.

Allowing, what in our judge the state of Georgia has the Cherokees and their country, the honor of classing the refusal among felonies, and of punishing those horse thieves, burglars. But the clause situation, which secures to the *the privileges and immunities of states* is directly, and is the

manner, violated in the case of the principles assumed, and State of Georgia. Can such in this professedly enlightened ty? When a number of our oners by the Algerines, and that barbarous country, the very large sum of money from redemption. The character, humanity, as well as the feeling, business, does not let it

[illegible]

these circumstances, the people
the reputation of the nation for
ness, are loudly called upon to
this outrage upon them all, and
make an impression upon the
least, if it does not upon the
For this purpose, there ought to
beput upon the cruel and tyran-
nical allusion, and this
vince those who connive at, and
it, that the nation at large will
approach of tolerating such

Language would fail us, to occurrence, whose parallel in the dark annals of heathen perious ages. Georgia has, in the

truel persecution of the Missionary Christ, brought a stigma on country's glory which tears of racy to efface. Will the just wife such scenes are transient enlightened an age.—amid the and the liberal, expansive century? [18

We do not believe that personally engaged in these unholy are involved in the discussion.

We are astonished at the
they believe in the righteous-
that God ever visits nations
sins, they must tremble.

But the deed is done; and
may not wipe away, has at-
Georgia's fame, and the char-
ernment may not, even in this

[Poulson]

If missionaries of the Chris-

prisoned on such grounds as we boast are, after all, the Indians are arrested without knowledge on the charge of using violence, what extent these measures will predict. Like other acts of prove mill-stones upon the needy sufferers.

And what induces Gov. C. The last sentence of his letterquisition of our Indian territory.

He will have the laws of the land; he will break through whatever constitutions, stand in his way; if faith of treaties is broken, and the States violated. The law of Georgia herself, the Indian a barrier, which the country respected. But he will not let his own State must be disregarded; distinguishes the republican government from despotism must be destroyed.

In painful contrast with the paragraph representing the unjustifiable defiance of legitimacy for "refusing obedience" "They knew—says one—what the Indian settlements were, and the living rights of the Indians."

then, we have editors in New-
 ploded doctrine of non-resist-
 shame! Go to Europe, and
 "traitor" Hampden—surrender
 of his Holiness—perform a ph-
 diand and Miguel—hang ne-
 Charles, and flatter the ear of
 against Lafayette and his com-

land of your fathers' graves !

THE PRISONERS.—The C mentions that some of the Indians at Milledgeville, went the next day to leave of their friends Messrs. visitors requested permission

they might carry some message
friends. But that was denied
look; and the missionaries
allotted labors, both at the

POETRY.

SABBATH DAYS.

Types of eternal rest—fair buds of bliss,
In heavenly flowers unfolding week by week;
The next world's gladness—imaged forth in this—
Days of whose worth the Christian heart can speak.
Eternity in Time—the steps by which
We climb to those ages—lamps that light
Man through his darker days, and thought enrich,
Yielding redemption for the week's dull flight.
Days fixed by God for intercourse with dust,
To raise our thoughts and purify our powers;
Periods appointed to renew our trust—
A gleam of glory after six days' showers!
A milk way mark'd 'till through skies else dark;
By radiant suns that warm as well as cheer—
A clue which he who follows knows no fear,
Tho' briars and thorns around his pathway twine.
Foretastes of heaven on earth—pledges of joy
Surpassing fancy's flights and fiction's story—
The preludes of a feast that cannot cloy,
And the bright out-courts of immortal glory!

THE DEATH BED.

We watch'd her breathing through the night,
Her breathing soft and low,
In her breast the wave of life
Kept heaving to and fro!
So silently we seem'd to speak—
So slowly moved about!
As we had lent her half our powers
To eke her living out!

MISCELLANY.

EARLY HABITS OF THE LATE MR. EVARTS.

A brief journal kept by Mr. Everts, and in which he made almost daily entries from the time of his going to school at Burlington till after he began the study of law in New Haven, shows him to have been uncommonly thoughtful and observing for a youth, and to have possessed, in all respects, a remarkable mind and maturity of character. Improvement was then an object kept distinctly and constantly in view; and he was laboring, with a feeling of solemn responsibility, to furnish his mind with knowledge, form a character, and qualify himself for usefulness. Nor was he laying a foundation for an intellectual character only; this period of his life seems also to have been marked by conscientiousness, integrity, firmness of purpose, freedom from passion and youthful levity, and a wakeful interest in whatever affected the welfare of the community around him. He seemed, even in early youth, to have sent his thoughts forward, and to have formed some just estimate of the labors and responsibility of manhood, and of the solemn account he must ultimately render for the means of self-improvement, and for the influence he might exert.

With these views of the object of life, his collegiate course was one of serious and intense labor, aimed at a definite and most important object. In prosecuting his classical studies it seems to have been his constant inquiry how he might render them most subservient to this object. Towards this his mind was steadily turned in every book that he read, and in every investigation which he pursued. He did not study a book merely to get a lesson, to ascertain what an author thought on a subject, or to treasure up those thoughts in his own mind; but it was to add to his own stock of knowledge, and to derive aid in forming his own opinions. He continued his investigations and reflections till his views were fully settled and ready for use. He probably never read a book without knowing distinctly what there was in it which he approved, and what that he condemned, and being able to assign definite reasons.

With such aims, and such powers and habits of mind as Mr. Everts possessed, his attainments could not fail to be great, and of the most substantial character. This is abundantly attested by his instructors and classmates. The extent to which he pushed his study of the classics or the sciences, or the number of books which he read in other departments, does not appear to have been very great; but, in respect to habits of laborious and successful investigation, an extensive and thorough knowledge of all the branches of collegiate study, and an ability to bring all the faculties of his mind and all his acquisitions into judicious use, when occasion required it, he probably had no superior in his class. He retained a knowledge of his early studies, especially in the languages, to a remarkable degree, during his life.

His love for intellectual labor led him, while in college, to take a peculiarly prominent part in the various societies formed among the students for mutual improvement. He punctiliously attended to every duty of college, applying his mind vigorously to all the branches of study, and neglecting nothing from dislike, or a too common opinion, that they would be of little use to him in the business of life. His journal at this period shows that he was forming his habits and character rapidly, and with great judgment, and on no ordinary model.—*Mis. Herald.*

SKETCH OF MOUNT AUBURN.

The place selected for the cemetery is Mount Auburn, in Cambridge, about three miles from Boston, and easily approached either by the road or the river which washes its borders. It affords every variety of soil and elevation, which trees or flowers would require, with streams and meadows, from which ponds may be made for plants which love the water. The plants of every climate may find there a suitable home. It might be thought that it would require many years to cover it with verdure; but Nature has anticipated this objection; it being already clothed with trees and shrubs of almost all descriptions, which grow in this part of the country. The most striking part of this tract is a conical hill of considerable height, which commands an extensive and beautiful prospect. This is reached by a gentle ascent, which winds like a road round the hill, with valleys on each side, and is so exact in its bearing, that it is difficult to persuade one's self that man had no agency in forming it. The top of the height is an admirable place for a monument, and tended to be seen at a distance, and the sides will afford room for the resting-place of many generations. The whole country would not afford a better spot for the purpose than this. It is consecrated already by many delightful associations in the memory of most of those who have left the University for many years past; and the plan proposed, instead of breaking up this favorite resort, would only render it better suited to aid the inspirations of science, feeling, or imagination. There is something unpleasant to many, in the idea of cultivating the place of death. This may be owing to the old prejudice, which regards nature and art as opposed to each other. Nature, under all circumstances, was meant to be improved by human care; it is unnatural to leave it to itself; and the traces of art are never unbecome except when it defeats the purposes and refuses to follow the suggestions of nature.

We trust that the public-spirited authors of this design will consider themselves as giving a direction to the public taste; and that they will therefore not suffer the ground to be disfigured with

dungeon-like tombs, which are only suited to the cellars of churches and burying-places in cities, where the dead cannot find room to lie dust to dust. The monuments also deserve regard. The stiff and ungainly head-stone should be banished to give place to the cippus, or some simple form suited to resist the elements, and receive inscriptions. But the ornaments of the sepulchre should be trees and flowers. Let the monuments be found in the noble forests of our land; let them not be such as the elements waste, but such as time only strengthens and repairs.—[*N. Y. Review.*]

A PARTY MAN.

A party man is seldom an agreeable companion. His theory is so narrow, and his creed so exclusive. He is like his shoes, they seem made for his exclusive use. He is amazed that any one should doubt the accuracy of his system, because he is satisfied with it. His judgment is biased, and resembles a pair of scales, of which the beam is forever awry. General society is so imperfect, he cannot endure it; and in the investigation of its laws, his aim is, not to enjoy that which is right, but to exult over that which is wrong. He fears, therefore, as a certain countryman once took the trouble of extracting the humors from a hundred of wheat, he has the chaff for himself. He surveys creation through the medium of a contracted vision, and is apt to forget that he is not the only man who has a claim upon the bounty of the skies. He pities people who differ from his persuasion, and wonders how it is that others dream of being right. He revolves in a circle of which the centre is himself. Those who are squeezed in with him are the lucky few; all without are nothing, if not something worse. Unwilling to think, and too impatient to pursue the truth, he is a kind of pig's head policy; all are his compasses. His cause appears great, because he will look at no other. A maggot in a nut might come to the same conclusion, and for a similar reason, because he has a maggot mind. He is struck with the degeneracy of all around. People, too, are so ignorant. And it wisdom should die with him, matters, he is sure, would be worse. In these sweeping censures he never suspects the prejudices of his own mind; though they produce a jaundiced yellowness on all he inspects. Of this every body is sensible but himself. They smile at his folly; and were it not that he lies off at a tangent, some charitable person might undertake to undeceive him. He expects, after death, to go to heaven. It is devoutly to be hoped he may. That, he thinks, is a place just large enough to contain himself, and those who subscribe to his opinions.

PROGRESS OF CRIME.

There is just printed for the House of Lords, an interesting "Summary Statement of the number of Criminal Offenders committed to the several Gaols in England and Wales during the last seven years"—namely, from 1824 to 1830 inclusive.

The number of commitments in England and Wales was as follows:

In 1824 (males 2548, females 2245)	4793
In 1825 (males 2548, females 2245)	4793
In 1826 (males 2548, females 2245)	4793
In 1827 (males 2548, females 2245)	4793
In 1828 (males 2548, females 2245)	4793
In 1829 (males 2548, females 2245)	4793
In 1830 (males 2548, females 2245)	4793

The prisoners for trial at the Special Assizes commencing in December, upon the Home Circuit, and under special commission, are not included in this return for 1830.

By the above returns, making allowance for the Special Commission omissions of 1830, the increase of crime in seven years, if not one-third, is as 13 to 12.

The next division classes the convictions and sentences. Thus those sentenced to death were as follows:

In 1824 sentences of death	1056
In 1825 ditto	1036
In 1826 ditto	1203
In 1827 ditto	1329
In 1828 ditto	1165
In 1829 ditto	1385
In 1830 ditto	1207

Here again is a frightful increase in the number sentenced, namely, nearly one fourth in seven years.

The number executed in the seven years was 465 (out of 8781 sentences of death), which gives an average of upwards of fifty-eight executions in England and Wales in each year.

These interesting returns also state the convictions, acquittals, and the ignorances of bills, or non-prosecutions. Without detailing each year, we shall notice the results on the seven years; which stands thus:

Total convicted from 1824 to 1830 inclusive	80,362
Total acquitted	22,480
No. bills found, and not prosecuted	12,487

Total commitments in those seven years, 115,529 [London Morn. Herald.]

THE TRAFFIC IN ARDENT SPIRIT.

In support of his views of the destructive traffic and unchristian character of the traffic in ardent spirit, as exhibited in several articles copied into the Recorder, Dr. Edwards has published at length, in the Journal of Humanity, the opinions of several distinguished philanthropists, all placing the impurity of that business in a very striking and appalling light. The following is his 16th number.

In accordance with the views of those distinguished men, whose opinions I have quoted in former letters, are those of the celebrated John Wesley, as to the gross immorality of the ordinary traffic in ardent spirit. "All who sell them," (spirituous liquors) he says, "in the common way, to any that will buy, are poisoners-general. They render their majesty's subjects, by wholesale, neither does their duty, nor spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who then envy their large estates, and sumptuous palaces? A curse is in the midst of them—the curse of God cleaves to the stones, the timber, the furniture of their houses. The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there. The foundation, the floor, the walls, the roof are stained with blood. And must thou hope, O man of blood, that thou art clothed in scarlet and fine linen, and feast sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall be rooted out. Like as those whom thou hast destroyed, body and soul, thy memorial shall perish with thee."

If the views of this distinguished man, as above expressed, and of the others whom I have quoted, as to the nature and consequences of this traffic are correct, is it not manifestly inconsistent with the spirit and requirements of the Christian religion? And ought it not to be denounced by the whole Christian world, as far as its nature and consequences are known, as a gross and destructive immorality? If so, how ought those men, who understand the nature of this traffic, and yet, for the sake of money, continue it, to be viewed and treated by a virtuous community?

Slaughter of Infants.—Mr. Nett assured us, that three-fourths of the children in Orleans were wont to be murdered as soon as they were born, by one or other of the unnatural parents, or by some person employed for that purpose—wretches being found who might be called infanticides by trade. He mentioned having met a woman soon

after the abolition of the diabolical practice, to whom he said, "How many children have you?" "This one in my arms," was her answer. "And how many would you kill?" She replied, "Eight!" Another woman, to whom he said, "Eton's Specimens of the Classic Poets, 4s. 8vo.; Hewick's Select Fables, 1s. 8vo.; Percy's History of London, 3s. 12mo.; Booth's Glad Tidings, 1s. 12mo.; Chapman's Letters, 1s. 12mo.; Sir Joshua Reynolds's Discourses, 1s. 12mo.; Lady Montagu's Works, 1s. 18mo.; Homer's Greek and English Lexicon, 1s. 18mo.; Illustrations of the History of England, by Miss Randall, 1s. 12mo.; Opie's Detraction Displayed, 1s. 12mo.; Drayton's Aeneid, 1s. 12mo.; Trant's Travels in Greece, 1s. 8vo.; Life of Admiral Lord Rodney, 2s. 8vo.; Cicero's Tusculan Disputations, 1s. 8vo.; Milla's Analysis of the Human Mind, 2s. 8vo.; Memoirs of Dr. Currie, 2s. 8vo.; Buchanan's Memoirs of Painting, 2s. 8vo.; Oxford Drawing Book, 1s. 12mo.; History of Alexander the Great, by Quintus Curtius, 2s. 8vo.; Alford's Key to the Revelation of St. John, 2s. 8vo.; Hume's British History, 1s. 8vo.; Rogers's Italy, 1s. 8vo.; plates for sale by WILLIAM HYDE, at the Boston Recorder, 131 Washington street.

The help of Whiskey.—Ah, sure you couldn't find in your heart to be so cruel? said a man to his neighbor, who was threatening a terrible vengeance on one who had injured him. "Yes, but I could," he replied, "with the help of whiskey."

Power of Appetite.—Ah! said a little boy to his father, "don't sell that blanket—it is the last; and you have taken it of my dying mother." "I will sell it," he replied, "with the force of a hand; and I will sell you too, if I could get for you the price of a glass!"

Spirit-drinking and its consequences.—The money paid annually for spirits in Glasgow exceeds the sum subscribed to all the religious charities in the three kingdoms.

A Fair Pass.—We remember an anecdote, we believe of Franklin—who asked the reason why a barrel filled with rum was poured into it?—and when the party had spent much ingenuity and logic on the reason, Franklin just inquired, "How is the fact?"

We were formerly reminded of this anecdote, while reading a review of the *Quarterly* of the American Society's Tracts, and approves of the general object—but then he examines a tract called "Gilbert Anstie," and censures the American Society in good set terms for publishing a tract which is a mere collection of "Light and shadow," and draws sundry grave inferences; but in the next sheet, a few pages ahead, and at the close of the same article, we find this strange *nota bene*, that the Tract *Gilbert Anstie* was not published by the American Society, but by some other person, with whom the society has no concern!

Deaths in Boston.—The deaths in Boston, ninety years since, were 620—Population 16,400.—Now, with a population of nearly quadruple the number, the number of deaths for 1830, was 1245, being less than one half the number of deaths in this city, in proportion to the population, that there was at the period referred to. So much for the advancement of Medical Science, and the introduction of an improved state of Internal Health Policy.

Reporter.—The late Mr. Hall was peculiarly happy in reporting. Dr. Mason, of New York, (from whom we heard the anecdote) was zealously expatiating on the merits of Dr. Owen, as a writer. "You must at least allow," said Mr. Hall, "that Owen is a good writer."

"Yes, Sir," was the reply. "He drives deep, and comes up soundly." Mr. Hall was ever ready, however, to do justice to Owen as a divine; it was his prolix and perplexed style only that he referred. [Eclectic Review.]

CARD.

The subscriber gratefully acknowledges the receipt of Thirty Dollars from several ladies in his society to constitute him a member of the American Bible Society.

LUIS W. CLARK.

South Wiltshire, Sept. 19, 1831.

OBITUARY.

MR. JOHN B. LAWRENCE.

The recent death of Mr. Lawrence, at Salem, Mass., which was his native place, deserves at least, a passing notice. His history and his character were remarkable. In early life he was afflicted with a partial loss of the muscular powers of the body, which continued to increase till, for several years before his death, which took place at forty-six years of age, he was scarcely less helpless than an infant child. At first, perhaps, he might have regarded this infirmity of Providence, as a great and painful trial. But, ere long, however, he was led to yield the most cheerful and hearty submission to the will of Heaven. His resignation was as perfect as the writer after visiting the afflicted man almost every form of adversity and trial, has ever seen. It cost an attentive friend, who was present, and who, ere long, however, he was led to yield the most cheerful and hearty submission to the will of Heaven. 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